

Indian Act Amendments Approved by Parliament

Ottawa, August 9 — A revision of the Indian Act, consisting of amendments designed to make the Act more workable, has been approved by Parliament at the end of 1956 Session.

Liquor Laws

Most discussions in the House of Commons were on the proposed repeal of Sections 92 to 97 dealing with the use of intoxicants on Indian reserves. In lieu of these sections the new law states that the previous legislation is no longer in force on any reserve, but is subject to the regulations of the Province in which the reserve lies. Secondly the Indian band has to vote or have a referendum from the majority of electors before local option is granted for the bringing of intoxicants on the reserve, unless the Minister recommends that the bringing into force of the former law would be conducive to the welfare of the Band.

Housing Loans

The newly amended Act also provides the Bands with the power to obtain Band loans from banks, the Central Mortgage and Housing Corporation, and others, for housing purposes on the reserves.

Other amendments exclude formally the Eskimo from the jurisdiction of the Indian Act, define more clearly persons of Indian status, land ownership, electoral districts on reserves.

The Minister of Citizenship and Immigration is given powers formerly reserved to the Governor-in-Council.

During the debate in the House Minister Pickersgill said it was imperative and urgent that new ways be found for the Indians to make a living. He also intends to establish scholarships for promising Indian students to go to high school, trade school or university, as more stress is placed on vocational and high school education. These scholarships are in addition to regular tuition grants.

More about the Indian Act revision in our October issue).

Lower Post Student Contest Winner

Lower Post, B.C. — Twelve-year old Kenneth Johnson, grade V student at the Lower Post residential school, was awarded a bicycle for his skill and art in the annual TB poster contest.

Winner of girls' division was Frances Clifton, 15, of Hartley Bay, who won a wrist watch. Over 300 posters were submitted by 40 B.C. Indian schools. 132 prizes and 8 awards were distributed to the contestants.

THIRTEEN HIGH SCHOOL GRADUATES AT LEBRET



Thirteen Indian school students graduated at St. Paul's High School (Qu'Appelle I.R.S.) this summer. They are shown here with Rev. Fr. O. Robidoux, O.M.I., Principal of the 350 pupil institution.

First row, l. to r.: Miss Lorraine Bellegarde, Miss Leona Bigeagle, Father Robidoux, Miss Isabel Crow-

chief, Miss Ruth Ann Cyr.

2nd row: Gerald Anaquod, Miss Elizabeth Littlechief, Miss Florence Wardm, Miss Dorothy Melting Tallow, Gerald Starr.

3rd row: Robert Desnomie, Romeo Courchesne, Alvin Cyr and Albert Bellegarde. (See p. 3, col. 1)

HON. PICKERSGILL ATTENDS POINTE-BLEUE CENTENARY

Pointe-Bleue, P.Q. — June 24 marked the Centenary of the Pointe-Bleue Indian reserve, on the shores of Lake St. John, P.Q. The Hon. J. W. Pickersgill, Minister of Citizenship, accompanied by his Deputy, Lt. Col. Laval Fortier, was guest of honour.

His Exc. Bishop M. Paré, of Chicoutimi, celebrated a Pontifical High Mass, attended by the Minister and more than a thousand persons.

Speaks in French

At the banquet, seved on the Catholic mission grounds, Mr. Pickersgill delivered an address influent French during which he stressed the need for technical education so that the Indians may take their rightful place in Canadian life.

Seeks Sympathetic Understanding of Indian by White

Edmonton, Alta. — "Ignorance and prejudice on the part of the non-Indian has caused the native to seek refuge in city slums", said Fr. A. Renaud, O.M.I., M.A., of Ottawa, during an interview on the occasion of the Social Workers' Congress in Edmonton last June.

"The obstacles to the integration of the Indian into the white communities", he said, "are still numerous; the greatest being the attitude of the white man who often considers the Indian as a 'savage'. There is no racial prejudice as one finds in the U.S. in respect to the negro, but there is a lack of understanding the

specific problems of the Indian."

"When the Indian has left the reserve," said Fr. Renaud, "he needs more help and co-operation from the white man. The latter should teach him the practical value of money, a necessity of life, not a luxury."

"Canadian society," concluded Fr. Renaud, "should be ready to accept the Indian as generously as it does accept the new Canadian immigrants and to make the Indian feel he is 'at home' in his new environment."

Father Renaud developed the same theme in address to the Ottawa-Hull Richelieu Club at the Chateau Laurier on June 3. (See also p. 5).

The Centenary was marked by a 12-float parade and a historical pageant depicting native life at Pointe Bleue. The crowds were so large that thousands were stranded on the narrow rutted road that leads from nearby Roberval to the Reserve.

(More details on p. 4 of this issue).

THE
Indian Missionary Record
 A NATIONAL PUBLICATION
 FOR THE INDIANS OF CANADA

Founded in 1938

Managing Editor :

REV. G. LAVIOLETTE, O.M.I.

Scolasticat S. Joseph
 Avenue des Oblats
 Ottawa

Published ten times a year by
 The Missionary Oblates of Mary
 Immaculate.

Subscription : \$1.00 a year

P.O. Box 94
 Ottawa, Canada

Printed by Le Droit, Ottawa.
 Authorized as second class matter, Post
 Office Department, Ottawa, Canada.

FOR THE RECORD

• Congratulations to the Hon. J. W. Pickersgill, Minister of Citizenship, who spoke fluent French, not only publicly, but also in personal conversation, on the occasion of the centennial of Pointe Bleue Indian Reserve, last June 24.

• The "Indian News" respects the bilingual character of the Indian population of Canada; articles referring to French-speaking Indians are published in French. The "Indian Record" was the first publication for Indians to adopt this policy.

• Since an increasing number of Indians earn a living off the reserves, Income Tax formulas to be filled, salary deductions at the source, etc., should be explained thoroughly to all workers who are not familiar with them.

• Orchids to the known organizers of the Pointe-Bleue Centennial, as well as to the hidden workers who carried the heaviest burden, for the splendid work performed on June 24: parade of floats, pageant, Pontifical High Mass, etc... The booklet issued on that occasion and the colorful red and gold flag will remain as permanent souvenirs.

• Your editor would appreciate having a few copies of the June-July 1953 issue of the "Indian Missionary Record" for his files.

• Thirty-four scholarships, outside the tuition grants for further studies, will be awarded by the Indian Affairs Branch, in June 1957, for outstanding Indian students.

Read carefully the conditions published on page 8 of this issue of the I.M.R.

G.L.

EDITORIAL

A CONTROVERSIAL ISSUE

THE Indian Act has been amended to give the Indians approximately the same liquor rights as are now enjoyed by non-Indians, provided their home Province and Band approve. A referendum of Indian Bands will have to be held to authorize Indians to bring their liquor purchases onto their reserves.

The opportunity of such a measure is the subject of controversy. The problem is many centuries old. Under the French regime in Canada many times the clergy and the Governors of New France came to serious disagreement over this issue.

Today the Church has, through Her missionaries, voiced the same opposition to the legal use of intoxicants by the Indians.

This is not a matter of narrow-mindedness. The issue is this: will the greater freedom granted to the natives be the occasion of more abuse of liquor?

True enough the Indian will be less prone to make home-brew or to concoct poisonous liquor if he is allowed to purchase standard distillery products. But unrestricted use of liquor can lead to crime and to the breakdown of family life and the corruption of morals.

We trust that Band councils will vote "dry" when a referendum is called. We are assured that the missionaries will endeavour through every mean in their power to enroll their flock in temperance societies.

Whether or not the granting of greater freedom in the use of alcoholic stimulants is against the wording of the Treaties (in Western Canada) is besides the point. The mind of the Church is that abuse of liquor is highly detrimental to both Indian and white, without discrimination.

G.L., O.M.I.

CANADA'S "INDIAN DAY"

HERE is a suggestion that might provoke a favourable response from our thousands of readers: **Why not establish an "Indian Day" in Canada?**

Among the ethnic groups of Canada there are many of them who celebrate a yearly holiday consecrated to the maintenance of their customs and arts and traditions.

Thus la "Saint-Jean-Baptiste" for the French-Canadians; St. Patrick's for the Irish, St. George for the English, St. Andrew's for the Scots, St. Steven's (Aug. 20) for the Hungarians, Feb. 18 for the Lithuanians, May 5 for the Dutch.

On these occasions religious ceremonies, banquets, dances and concerts mark the event and are the occasion of keeping alive many a beautiful tradition.

"Indian Day" could be celebrated likewise.

What are our readers' suggestions for the date, the program, the manifestations?

"Indian Day" would make it possible for the Indians to be better known and appreciated by their white brothers.

G.L.

HAIDA HANDICRAFTS ADMIRER BY MASSEY

SKIDEGATE, B.C. — Governor-General Vincent Massey left the Queen Charlotte Islands July 16 after a three-day visit at Canada's westernmost point.

Mr. Massey indicated the "most inspiring and wonderful" feature of the visit were his meetings with the island natives, the Haida Indians.

At the two major Indian villages, Masset and Skidegate, he was honored by speeches of welcome and loyalty, by huge dinners at which the whole Indian community was represented and by gifts of totem carvings from slate or argillite for which the Haidas have long been famous.

There are indications the Haidas, physically and intellectually among

the foremost Indians on the continent, are being absorbed by the white man. At one time they numbered more than 8,000; now they are possibly 1,000.

Many are intermarrying with the 1,500 white population. Only a few oldtimers speak the Haida language. The children do not even understand it.

In an address at Masset, Mr. Massey entreated the Haidas not to allow their ancient culture, which has been an inspiration to many modern-day British Columbia writers and painters, die out.

The Government of Canada

Introduction

These lessons are not intended to give a complete treatise on citizenship, nor are they meant to unduly hasten the gradual process of the integration of the native into the Canadian community.

The main object of this series is to give a general outline of the functions of the Canadian Government in respect to the Indian citizen who, while being subject to most laws of the country, enjoys a particular status under the provisions of a particular code of law embodied in the "Indian Act" and implemented in the various rules and regulations of the Indian Affairs Branch administration.

LESSON ONE

THE CANADIAN NATION

The Government of Canada came into existence on July 1, 1867. While its main features were determined by the British North America Act, the practices of the component provinces of Upper and Lower Canada, British law, traditions and habits of mind have had a marked influence on our Government.

The earlier colonial government following the Quebec Act of 1774 was soon modified through the Constitutional Act of 1791.

The Union Act of 1840 did not give Canada a responsible government; it was not until 1848 that a truly responsible government was duly elected in Nova Scotia, in New Brunswick and in the united province of Canada.

Confederation began to be a matter of practical politics in 1864 at the Charlottetown Conference where the fundamental principle of giving the general government powers of sovereignty was accepted by the delegates, while granting the provinces a moderate list of powers.

In 1866, a Canadian Conference sat in London which adopted the provisions of the British North America Act, which was finally given Royal Assent March 29, 1867 and came into effect on July 1, 1867.

The new Canadian Constitution was similar in principle to that of the United Kingdom. But, strangely enough, the British North America Act did not include a Bill of Rights section, nor did it attempt to define the principles of responsible government.

Gradually the close ties of the Canadian Government with the Imperial Government in London were relaxed, as they became obsolete. The Statute of Westminster (1931) finally gave full autonomy to Canada, putting our country in effect on an equal basis with the other nations in the British Commonwealth.

Under the British North America Act the powers of the Parliament (legislative authority) include specifically (S. 91, ss. 24): INDIANS, AND LANDS RESERVED FOR INDIANS.

(OUR NEXT LESSON WILL DEAL WITH CANADA'S PARLIAMENT).

LEBRET HIGH SCHOOL GRADUATES

On Sunday, June 3rd, the Annual Commencement exercises were held at the Lebreton Indian Residential School. Thirteen graduates, six boys and seven girls were honoured.

Among those graduating were two Alberta girls: Dorothy Melting Tallow and Isobel Crowchief; eleven students from Saskatchewan: Jerry Anaquod, Albert Bellegarde, Lorraine Bellegarde, Leona Bigeagle, Alvin Cyr, Ruth Ann Cyr, Robert Denomie, Elizabeth Littlechief, Gerald Starr and Florence Ward. There was one pupil from Manitoba: Romeo Courchesne.

The graduates' day opened with Mass and Communion which was attended by the graduates and their guests. A supper was held on the lawn in front of the school in the late afternoon. The formal commencement was held at 7:30 P.M.

The guests and teachers were addressed by each of the graduates in turn. They spoke their thanks to their parents, the Oblate Fathers, the Rev. Sisters and their teachers. The graduates stressed the important influence that their

religious training has had and will continue to have.

Each graduate was presented with a class ring and each grade eleven student was given a class pin. Of particular interest were the Proficiency Awards for the most capable and co-operative student. Lorraine Bellegarde received the award for Grade XII and Frances Fontaine received the award for Grade XI.

Rev. Fr. Dubreuil, O.M.I., of Gravelbourg College, was the guest speaker. All pupils were surprised and pleased by the unexpected visit of Fr. Piché, O.M.I., former Principal of the school. In a brief address to the graduates, he stressed the need for constancy to moral principles.

The exercise was very impressive and the pupils and parents as well as the guests were filled with justifiable pleasure.

(by R. E. Himsl, B.A.
High School Teacher)

Lower Post Indian School Wing Dedicated

COLOURFUL CEREMONY AND CONCERT

The blessing of the new wing of the Indian Residential School, Lower Post, which took place on Ascension Thursday, May 10th, was an impressive ceremony. His Excellency, Most Rev. Bishop Coudert, assisted by Oblate missionaries, performed the ceremony. Mr. Jutras, the Indian Agent, cut the ribbon.

Then the guests of honour Wing Commander MacDonnell and his wife, Flight Sergeant Klay, Mr. Norman Slade, contractor, Mr. Marcel Jutras, Indian Superintendent for Yukon Agency, and the other guests were invited to enter the auditorium where the children would entertain them.

Bishop's Address

His Excellency, Bishop Coudert then addressed the guests. He said that the Federal Government fully realized its obligations in having great respect for the rights of individuals and particular families. Education in the Indian Residential School is being carried out by a qualified staff under the direction of the Oblates of Mary Immaculate, to whom the school was entrusted by the Federal Government.

His Excellency introduced Rev. Father Yvon Levaque, the new Principal.

Mr. Jutras was spoken of highly by His Excellency. He said that although Mr. Jutras lives at Whitehorse, three hundred miles

away, he is always ready to come with his advice and help to the principal of the school.

A very impressive concert in which the children performed with skill and art was the next item on the program.

(Alaska Highway News)

I.R.S. News

The Lower Post I.R.S. is now publishing a "Newsletter" in order to keep pupils and school staff in closer contact with the parents, who live at Cassiar, Ross River, Burwash, Squanga Lake, Polly Crossing, Upper Liard and Atlin.

The June 1956 issue reports that a new crest has been designed for the school with the motto: "MY BEST ALWAYS".

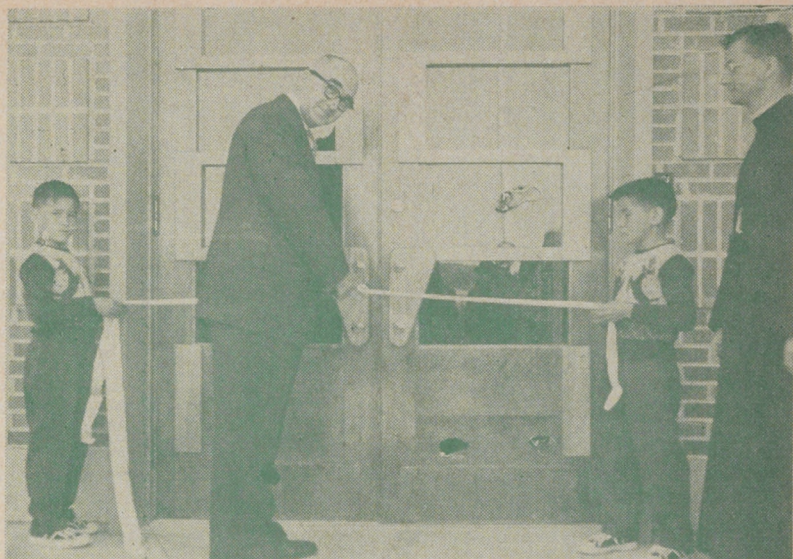
Two boys and three girls are continuing on into high school: Bertha Reid, Richard Carlick, Jack Chief, Dalton Dennis, Jessie Jules and Josephine Jack. Graduation exercises were held June 23.

The Indian school took first place in the regional sports day June 16 with 124 points; second was Lower Post P.S. with only 97 points.

Father Arsenault has received his B. Ed. degree from Ottawa University; he resumes his duties as Assistant-principal.

Father Patrick Moore is touring the Yukon with a statue of Our Lady of Fatima; his aim is to spread the crusade of prayer and penance.

Opening of Amos Residential School



Lt. Col. Laval Fortier cuts the ribbon at opening of the Amos I.R.S. June 17, while Fr. Maurice Grenon, O.M.I., principal, looks on.

Below: His Exc. Bishop A. Desmarais, who blessed the new school, confirms the pupils. Godparents were Mr. and Mrs. Hervé Larivière. Assisting the Bishop of Amos are: Fr. G. Deschênes, O.M.I., missionary, and Fr. G. Nogues, O.M.I. (Photos Lavolette) (Story on page 5)

SEES DAY WHEN INDIANS WILL SIT IN PARLIAMENT

High tribute to the Indians, particularly those of the Six Nations, for the part they have played and are playing in Canadian affairs was paid in a Commons speech by James E. Brown, MP for Brantford, who looked to the day when Indians would take their place in Parliament.

Speaking on a resolution introduced by the Minister of Citizenship and Immigration, Hon. J. W. Pickersgill, to effect changes in the Indian Act, Mr. Brown said he was sure the bill, which among other things is designed to provide for loans to Indians, would come under the heading of "enlightened legislation" and afford the Indians greater opportunities for progress.

Praises Six-Nations

Mr. Brown then went on to review the contribution made to Canada by the Six Nations people who came here under the leadership of Captain Joseph Brant as loyalists following the American

Revolution. He referred also to their military prowess in helping to defend Canada in the War of 1812 and to their enlistments in both the First and Second World Wars.

"Moreover", he said, "the city I represent would not be on the map of Canada today and there would have been no Brant County or Brantford Township had it not been for Captain Brant and his followers who settled near Brant's Ford". The member concluded by predicting that the day would come when Indians would sit in the House of Commons and Senate of Canada.

(Brantford Expositor)

25th Anniversary at Blue Quills

St-Paul, Alta. — The June issue of "The Moccasin Telegram", published at the Blue Quills, R.C. Indian School is consecrated to the 25th anniversary of the foundation of that school.

Dedicated to Fr. J. Angin, O.M.I., first Principal of the school, the paper describes the celebrations held May 26 to commemorate the anniversary.

Très grande foule aux fêtes de Pointe-Bleue

ROBERVAL, 24 juin — Le pire embouteillage jamais vu au Lac St-Jean s'est produit alors que des milliers d'automobilistes durent rebrousser chemin avant d'avoir pu se rendre aux manifestations du centenaire de la réserve indienne de Pointe-Bleue.

La "Princesse des Bois"

Les fêtes du centenaire ont débuté par le couronnement de la "Princesse des Bois", en présence de 5,000 personnes. Mlle Marthe Gill, la Princesse des Bois, est arrivée précédée d'Indiens à cheval et de ses filles d'honneur.

C'est Mme Gabriel Kurtness, épouse du chef de la réserve, qui couronna la nouvelle princesse. Celle-ci, après avoir reçu maints cadeaux, dont deux petits visons, remercia d'abord en langue montagnaise, puis en français.

Première arrivée évoquée

Dès son arrivée à la réserve, le groupe officiel d'Ottawa alla rencontrer le chef Kurtness et le conseil de Pointe-Bleue. Face à la maison où avait lieu la cérémonie, arrivèrent, par le lac St-Jean, quatre canots dans lesquels se trouvaient le R. P. Aram Ethier et quelques Indiens. Cette arrivée évoquait celle du Père Jean Kuen il y a cent ans au même endroit.

Messe en plein air

La journée débuta par une messe pontificale célébrée en plein air par S. Exc. Mgr Marius Paré, évêque auxiliaire du diocèse.

Le chanoine Victor Tremblay, président de la Société historique du Saguenay, prononça le sermon. Son message porta sur le devoir de reconnaissance que les Indiens doivent adresser en ce jour à la Providence, eux qui jouissent d'une paix sans ombre depuis trois siècles.

Mais le plus grand merci, dit le chanoine Tremblay, les Indiens le doivent pour les bienfaits de la religion chrétienne, aux Jésuites d'abord qui furent leurs premiers missionnaires, et aux Oblats qui leur donnent les secours de l'Eglise depuis 112 ans.

Monument dévoilé

Vient ensuite le dévoilement et la bénédiction du monument offert aux Montagnais de Pointe-Bleue par le ministère de la chasse et des pêcheries de la province de Québec.

Dans un jardin entouré de lilas en fleurs, sous un soleil tropical, fut servi le banquet aux officiels.

A la table d'honneur, on remarquait, entre autres: S. Exc. Mgr Marius Paré, le R. P. Desnoyers, O.M.I., représentant le provincial des Oblats, l'hon. J. W. Pickersgill, ministre de la citoyenneté et des affaires indiennes, M. Laval Fortier, sous-ministre, Me Georges Villeneuve, député fédéral, M. T. Ed. Giroux, représentant de la province de Québec, et un grand nombre d'autres personnalités religieuses et civiles.

S. Exc. Mgr Paré

L'Eglise se glorifie, disait au banquet S. Exc. Mgr Paré, de constater jusqu'à quel point vous, les Indiens, vous avez collaboré de

puis trois siècles en acceptant avec tant de foi l'enseignement que vous ont donné les Jésuites d'abord et les Oblats ensuite. L'Eglise vous demande de continuer à afficher ce que vous êtes réellement, non seulement sur le plan naturel, mais aussi sur le plan surnaturel. Ici, vous avez des privilèges spéciaux qui sont la reconnaissance des droits acquis en terre canadienne. Mais même les Indiens ne peuvent vivre aujourd'hui comme ils le faisaient il y a des siècles. Et pour profiter de l'évolution, nul doute que le moyen par excellence est bien l'éducation. C'est pourquoi, je me réjouis de la présence ici de l'hon. M. Pickersgill, ministre des Affaires indiennes. Le grand cœur qui lui a permis de se rendre d'Ottawa à la Pointe-Bleue est déjà un gage de compréhension pour l'avenir.

M. Villeneuve

M. Villeneuve, député fédéral du comté de Roberval, souligna l'entente cordiale qui a toujours régné entre Blancs et Indiens. Il réitéra aussi son espoir qu'un pensionnat de 200 élèves soit incessamment érigé pour que les enfants des Indiens nomades puissent recevoir l'éducation qui leur permettra de jouer leur rôle.

Le chef Kurtness

Le chef Gabriel Kurtness souhaita à la foule des visiteurs et aux invités d'honneur une cordiale bienvenue. Il remercia les Oblats et le fédéral pour ce que les Indiens ont reçu jusqu'ici et exprima le vœu qu'un pensionnat soit construit et que des petites industries viennent s'installer pour faire vivre les chefs de familles.

NOS GUIDES A L'ECOLE DES PETITES INDIENNES

(par JACQUES TREPANIER, La Patrie)

QUEBEC — Elles étaient quatre petites Montagnaises: Suzanne Thiernish, Cécile Rock, Clarisse Vollant et Lisette Picard. Les quatre demeurent à Bersimis et viennent de passer une quinzaine de jours au camp de la compagnie des guides Saint-Jean-Baptiste près de St-Ferréol.

En collaboration avec la fédération des guides catholiques du diocèse de Québec, le département des Affaires indiennes a tenté, cette année, une expérience. Pour la première fois, dans la province

de Québec, on a envoyé chez les guides de jeunes Indiennes d'une réserve éloignée d'un centre urbain afin de les familiariser avec notre mode de vie.

Expérience

L'expérience a été tentée à la demande du R.P. Labrèche, O.M.I., qui désire implanter le guidisme chez les jeunes Indiennes d'abord et ensuite des scouts dans sa paroisse et plus tard encore, des clubs 4-H.

Mlle Pauline Laurin, commissaire des guides pour la côte nord et surintendante des infirmières du service de santé des Indiens dans la province de Québec, explique que ses pupilles vont rapporter une riche expérience de leur contact avec les jeunes filles de la ville.

Elles ont été accueillies à bras ouverts au camp de St-Ferréol.

Visite à rendre

Mais les jeunes Montagnaises ne demeureront pas en dette avec leurs compagnes de Québec puisqu'elles doivent elles-mêmes, à leur retour à Bersimis, former un camp de guides catholiques et, l'année prochaine, inviter la compagnie des guides Saint-Jean-Baptiste à aller camper avec elles à Bersimis. On en a parlé au camp de St-Ferréol et l'idée est acceptée d'emblée.

Entre elles, Clarisse, Suzanne, Lisette et Cécile ne parlaient que le montagnais et ont appris plusieurs mots indiens à leurs compagnes de Québec. Par contre, elles parlent également le français même si elles ont un certain accent.

Parade

Dans l'après-midi, plus de 40,000 personnes ont assisté au défilé de chars allégoriques et de fanfares.

Précédé de chevaux montés par des Indiens, l'hon. M. Pickersgill, accompagné de M. Laval Fortier, sous-ministre, du député Georges Villeneuve, et de Mme Villeneuve, ouvrait le cortège. Il y avait seize chars allégoriques, dont celui de la "Princesse des Bois", de Kateri Tekakwitha, de la "Première messe de Pointe-Bleue". Six fanfares prenaient part au défilé.

Parmi les nombreux visiteurs on a remarqué le Chef Paul Rock et son épouse, de Pointe-Bleue, et M. et Mme Edgar GrosLouis, de Lorette (village Huron).

La journée se termina par la présentation d'un magistral pageant relatant l'histoire montagnaise depuis trois siècles.

La réserve

Au dernier recensement, Pointe-Bleue comptait 970 âmes. De ce nombre 959 sont catholiques et 11 protestants. Dans cette réserve, il y a 901 Indiens et 69 Blancs. Leur curé est le R. P. Aram Ethier, O.M.I. Il est assisté par le R. P. Laniel, O.M.I.

L'administration locale de réserve est confiée à un chef et à un conseil de huit membres. Le chef actuel est M. Gabriel Kurtness. C'est lui qui présida aux fêtes du centenaire.

AUX FÊTES DU CENTENAIRE DE LA POINTE-BLEUE



A gauche: L'hon. J. W. Pickersgill, ministre de la Citoyenneté, rencontre S. Exc. Mgr Paré, auxiliaire de Chicoutimi, et le chef Gabriel Kurtness.

A droite: M. Pickersgill, avec Mme G. Villeneuve, le chef Kurtness, le Col. H. M. Jones (directeur des



Affaires Indiennes) et Mlles Marthe Kurtness, Marthe Gill, institutrice à l'externat indien, couronnée "Princesse des Bois", et Monique Robertson.

(Photos Laviolette)

Bénédiction à Amos du pensionnat indien

AMOS, P.Q. — S. Exc. Mgr Aldée Desmarais, évêque d'Amos, a béni, le 17 juin, le nouveau pensionnat érigé par le gouvernement fédéral pour les enfants indiens de l'Abitibi. Le lieutenant-colonel Laval Fortier, O.B.E., sous-ministre de la Citoyenneté et de l'Immigration, a procédé à l'ouverture officielle de l'institution. A cette occasion, Mgr Desmarais a confirmé 70 élèves du pensionnat.

Le pensionnat héberge 200 enfants indiens de la région de l'Abitibi; on y donne l'enseignement primaire, des cours d'entraînement pratique dans les arts et métiers.

Après les cérémonies civiles et religieuses, un grand nombre d'invités prirent le dîner au pensionnat. Le R.P. M. Grenon, O.M.I., B.Ed., principal de l'école-pensionnat, a invité M. David Gourd, député fédéral d'Abitibi, à prendre la parole. M. Gourd remercia le gouvernement fédéral d'avoir doté la région d'une institution modèle; il présenta ensuite le lieutenant-colonel Laval Fortier, qui fit un exposé des progrès accomplis dans le domaine de l'éducation des Indiens au cours des récentes années.

M. Fortier

"Le problème indien", dit M. Fortier, "est plutôt un problème non-indien; il serait à souhaiter que la population non-indienne se fasse plus accueillante à ses concitoyens d'origine indigène et leur redonne leur fierté. Les institutions d'éducation pour les Indiens sont un moyen très efficace pour les christianiser et leur permettre de prendre place dans la communauté canadienne."

Dextérité des enfants de Sept-Iles à l'exposition

Plus de 2,000 personnes de Sept-Iles et de la région ont visité la première exposition de travaux manuels, d'artisanat et d'art culinaire présentée par les Montagnais de la nouvelle Réserve de Maloiténam, le 3 juin.

Tous les travaux sont les oeuvres des élèves du pensionnat indien de Sept-Iles, dont les âges varient entre 7 et 16 ans. Ces élèves sont originaires de points aussi reculés que Natashquan, Rivière Romaine, Bersimis, Mingan.

Sous la surveillance de deux professeurs, ils apprennent les arts domestiques et selon les exhibits présentés, ils apprennent avec une rare facilité. Leurs multiples travaux en sont la meilleure preuve, notamment dans les travaux à l'aiguille.

M. Gustave Lacombe, surintendant, disait que quelques-uns des plus jolis articles seront envoyés à une exposition internationale qui aura lieu en Suisse cette année. "Nous sommes aussi intéressés à ouvrir à Sept-Iles une petite boutique où les touristes et autres personnes pourraient se procurer un souvenir authentique de cette région. Au moins, les articles seraient fabriqués ici par des gens de la région et pourraient être considérés comme bien authentiques".

M. Fortier rendit hommage à Son Exc. Mgr Desmarais et aux missionnaires oblats pour le zèle avec lequel ils travaillent à l'évangélisation et à l'éducation des peuplades indigènes. Il félicita particulièrement un fonctionnaire de longue date du service des indiens, M. Hervé Larivière, surintendant de l'agence de l'Abitibi, pour son dévouement paternel à l'administration du bien-être des indigènes.

Le R.P. A. Desnoyers, O.M.I., au nom du provincial des Oblats de l'Est du Canada, remercia M. Fortier pour avoir mené à bonne fin l'organisation de cette nouvelle institution, puis il invita Son Exc. Mgr Desmarais à prendre la parole.

Mgr l'évêque d'Amos a exprimé sa reconnaissance au gouvernement canadien qui a doté son diocèse de la plus belle institution du genre au pays; il remercia les missionnaires oblats et les religieuses de S. François d'Assise d'avoir accepté de se dévouer à l'éducation des Indiens de l'Abitibi et il exprima l'espoir que le pensionnat-école formerait des bons chrétiens et de bons citoyens.

La chapelle du pensionnat, nouvellement bénite, fut dédiée à Notre Dame des Anges.

Nos devoirs envers les Indiens

"Les Indiens sont nos égaux, des Canadiens comme nous. Ils doivent participer à notre héritage commun. Nous devons leur accorder la place qui leur revient et cesser de les considérer comme des pupilles plus ou moins arriérés du gouvernement fédéral."

Le R.P. André Renaud, O.M.I., surintendant de la Commission Oblate des oeuvres indiennes et esquimaudes, a fait cette déclaration au cours de sa conférence au déjeuner du club Richelieu Ottawa-Hull, le 8 juin.

"Les Indiens ne sont pas des sauvages", de dire le conférencier. "Ils ne l'étaient même pas au temps de notre arrivée, de notre invasion, il y a 400 ans. Ils étaient alors le produit d'une adaptation à leur milieu américain d'une durée de probablement 20,000 ans. Ils pouvaient être plus arriérés que nous dans le domaine de la technique, mais ils avaient une organisation sociale et même politique souvent plus avancée que celle de bien des Européens d'alors."

"Ils nous ont donné le fruit de leur expérience. Nos explorateurs, par exemple, n'ont découvert l'Amérique, que guidés par eux. En retour, nous leur avons donné souvent que le pire aspect de nos moeurs, nous les avons relégués au second plan, et cela dure encore, car les Indiens ne sont plus chez eux au Canada".

Bénédiction de l'église de Betsiamits

Le 15 août la nouvelle église de la réserve montagnaise de Betsiamits fut bénite par S. Exc. Mgr N.-A. Labrie, C.J.M.; le R.P. Sylvio Ducharme y représentait le provincial des Oblats.

Reconstruite à la suite d'un incendie en 1954, sous la direction du R.P. L. Labrèche, O.M.I., curé, le nouvel édifice mesure 136 pieds sur 64 au transept; la hauteur est de 28 pieds, la croix monte à 77 pieds du sol. Le temple, construit en granit rouge, peut recevoir 550 personnes.

Trois cloches Pacard, un orgue Casavant, (don de la paroisse de St-Sauveur de Québec) et une statue sculptée sur bois par Marcel Montreuil, ornent la nouvelle église.

La cérémonie coïncidait avec le centenaire d'érection de la première chapelle par le P. Arnaud, O.M.I., en 1856.

Le même jour S. Exc. Mgr Labrie confirmait une centaine d'en-

fants; M. le chef Paul Roch et son épouse furent les parrain et marraine.

La grand'messe fut chantée en langue indienne, selon une tradition centenaire.

La journée se termina par un brillant feu d'artifice.

200 ÉLÈVES À AMOS

Le pensionnat indien d'Amos rouvre ses portes le 6 septembre avec 200 élèves de Weymontching, d'Obedjiwan, du Lac Simon, du Lac Victoria et d'Amos (bande Abitibi-Dominion).

Sept classes seront ouvertes; des cours réguliers de travaux manuels pour garçons et filles y sont donnés. Un atelier de menuiserie est en construction pour l'enseignement des métiers.

GROUPE OPPOSÉ À L'EXPROPRIATION

Caughnawaga, P.Q. — Un représentant de la bande iroquoise de Caughnawaga a récemment inscrit en Cour Supérieure une demande d'injonction interlocutoire contre l'Administration de la Voie Maritime du Saint-Laurent pour que cette corporation se désiste de son intention d'exproprier 1,262 acres de terrain appartenant à la bande de Caughnawaga.

Aux Éditions du Seuil

Nous recommandons les *Chansons* et les *Prières Chantées* de Francine Cockenpot, à nos écoliers et écolières. Très simples, parfaits au point de vue musical ces chants nous aideront à préparer les concerts scolaires.

(En vente chez les bons libraires, à 50 cts: "Mariales", "Les Mains Jointes", "La Route aux Oiseaux", "A la Volette", "Chansons à Roulettes", "A Petits Pas", "Vents du Nord", et autres.)

Medal Collection Dates To Queen Elizabeth

Bancroft, Ont. — Johnson Paudash, direct descendant of a long line of Mississauga chiefs, has collected, during his 83 years of life an impressive collection of medals earned by himself and his ancestors.

Most ancient is the medal by Queen Elizabeth I given to his ancestor, chief Bald Eagle (Ogamah Benase) of Rice Lake.

First Canadian Flag

In the custody of Paudash is a blood-stained and tattered flag, perhaps the first Canadian flag.

Made by the Mississauga tribe in 1775 it carries the Union Jack in one corner of a red background. It was used through the American revolution and the war of 1812.

Visite à la Baie James

Durant le mois de juillet, le P. G. Laviolette, O.M.I., a visité les missions de la Baie James: Moosonee, Moose Factory, Fort Albany, Vieux-Comptoir et Fort George.

Un reportage illustré sera publié dans les livraisons subséquentes de l'I.M.R.

Sur une population totale de 5,000 Indiens cris, il y a environ 1,400 catholiques. Les PP. Oblats et les Soeurs Grises de la Croix (d'Ottawa) s'y dévouent dans 12 résidences (huit en Ontario et quatre dans le Québec) sous la direction de S. Exc. Mgr Henri Belleau, O.M.I., Vicaire Apostolique.

Nos devoirs envers les Indiens

"Les Indiens sont nos égaux, des Canadiens comme nous. Ils doivent participer à notre héritage commun. Nous devons leur accorder la place qui leur revient et cesser de les considérer comme des pupilles plus ou moins arriérés du gouvernement fédéral."

"L'Indien d'aujourd'hui est le produit de ses contacts avec les Blancs. Leurs enfants naissent avec exactement le même potentiel que nous. Ce n'est qu'en grandissant qu'ils deviennent ce qu'ils sont, en évoluant dans un milieu de notre création".

"Ce n'est pas en les traitant comme pupilles que nous pourrions soulager notre conscience. Notre vrai devoir est de faire d'eux des citoyens du Canada, avec la plénitude de nos droits et de nos devoirs, dans le respect de leur personnalité propre", de conclure le R.P. A. Renaud.

(Le Droit)

VISITE PASTORALE

A l'occasion de sa visite pastorale sur la Côte Nord du golfe St-Laurent, S. Exc. Mgr L. Scheffer bénissait la nouvelle église destinée aux Indiens de la Romaine; elle fut construite par le Fr. Morvan, O.M.I.

En juillet, le T.R.P. A. Sanschagrin, O.M.I., provincial des Oblats, visitait les missions de la Côte Nord, accompagnant S. Exc. Mgr Scheffer.

Legion of Mary Active at Longlac



Top picture shows senior pupils of Longlac (Ont.) IDS on the day of the enthronement of the Sacred Heart by Fr. A. Hamel, S.J.

Lower picture shows the junior pupils in their classroom on the same occasion.

Longlac, Ont. — The secretary of the Legion of Mary at the Longlac reserve, in northern Ontario, reports a membership of 15 junior members in "Our Lady of Joy" praesidium; the junior section is under the direction of the Sisters of St. Mary.

Father A. Hamel, S.J., enthroned the Sacred Heart on June 8 at the Indian day school and residence; the ceremony is intended to bring the protection of the Sacred Heart of Jesus on the faithful.

Homemakers' Club

Organized in July 1955 St. Ann Homemakers' Club now has 20 members. Meetings are held in the day school hall. More than 250 dresses have been made in the past year. Showers are given for every new mother; exhibits are now being prepared for the Longlac Fall Fair.

"Arizona Highways" Features Navaho Art

Phoenix, Ariz. — The July issue of the high-class magazine "Arizona Highways" presents Navaho Indian Art: water color paintings and black and white drawings of the utmost interest.

Recommended for Indian school art classes, and available from "Arizona Highways", Phoenix, Ariz., at 35 cts per copy.

RENEW YOUR
SUBSCRIPTION PROMPTLY

THE CANADIAN INDIANS — A SURVEY

Where do the Canadian Indians come from?

It is generally believed that the primitive inhabitants of America are of Asiatic origin. They have come across the Bering Strait, long before the ancient Chinese civilization, perhaps at a time when northern climates were less rigorous than they are today.

When the bridge between Asia and North America had broken away beyond recall, the first immigrants in this country were absolutely cut off from their homeland. They came to a vast, empty continent, where, with primitive weapons, they could live where the food — berries, fish and game — was most readily available.

Scientists estimate the native population of Canada and the United States, before the arrival of the white man, at a little over one million. Of these about 300,000 lived in what is now Canada. However this is only a "scientific guess" for no one really knows how many they were.

It is known with some certainty that there were larger groups living here and there, such as the Iroquois — about 20,000 of them, living by themselves in an area between the Mohawk Valley and the Great Lakes. But one could travel hundreds of miles across the vast continent without meeting a living soul. There were no roads and the mountains were formidable barriers.

On the Western plains there was no artificial border between Canada and the United States. The natives there followed the buffalo who roamed freely a thousand miles between Texas and the northern Canadian forest.

Other bands lived on the shores of both oceans, while some tribes had been forced to seek refuge in the vast northern forests, eking out a miserable life along the rivers which flow into the Arctic seas.

Are there many Indian tribes in Canada?

Generally — although there are exceptions — descendants of the Indian groups enumerated above live in fairly well defined areas, while the Eskimo lives above the tree-line, on the northernmost shores of the continent.

According to the languages they spoke and the way they made a living, the Indians can be divided roughly into six fairly well defined divisions or racial groups:

- I—the migratory tribes of the forest (East of the Rockies, to the Maritimes);
- II—the so-called "agricultural" tribes of the East;
- III—the Plains' tribes of buffalo hunters;
- IV—the tribes of the cordillera (inland British Columbia);
- V—the tribes of the Mackenzie river basin;
- VI—the Pacific Coast fishermen.

It must be noted that the Eskimos are *not* Indians; apparently they have migrated in Canada at a much later time than the Indians; their language bears no similarity with any

Indian tongue; their way of living is totally different from any of the Indian groups and their physical traits are vastly different.

Geography explains the location of the various Indian tribes. A stone age people living in constant state of guerilla warfare for the protection of hereditary hunting grounds, the Indian had to remain close to an abundant source of food supply.

What are now the main groups of Indians in Canada?

The various tribes are easily identified by racial stock and mother language.

They are:

- I—The *Algonkian*, living in the forests from the Rockies to the Atlantic: Blackfoot, Cree, and Ojibwe in the West;
Ottawa Cree, Ojibwe, Pottawatomie, Mississauga and Algonquin in Ontario; Cree, Tete-de-Boule, Montagnais, Naskapi and Abenakis, in Quebec;
Maliseet and Micmac in the Maritimes.
- II—The *Iroquois*, (so-called agricultural tribes), living in southern Ontario and Quebec:
Huron, Mohawk, Cayuga, Oneida, Onondaga, Seneca and Tuscarora.
- III—Along with the plains' Cree there lived across the Canada-U.S. border a powerful group of the *Sioux*, represented in Canada by the Assiniboines (also called Stonies) and the Dakotas who sought refuge in our country during the latter half of the last century.
- IV—The tribes of the Mackenzie River basin are *Athapaskans* (also called Denes and Chipweyans).
Their habitat extends into northern British Columbia, the Yukon, as well as into the northern forest of the prairie provinces.
Their main tribes are Chipweyan, Sarcee (southern Alberta), Beaver, Slave, Hare, Dogrib, Yellowknives, Cariboo-Eaters and Loucheux, all in the Mackenzie River basin; also the Sekani, Tahltan, Carrier and Chilcotin in northern British Columbia, as well as the Haida of the Queen Charlotte Islands.
- V—The *Pacific coast* tribes are of Wakashan, Tsimshian and Salishan stocks:
Wakashan: Kwakiutl and Nootka (Coastal), *Tsimshian*: Kiktsan, Babine, Stikine (Coastal), *Salishan*: Bella-Coola, Cowichan, Stalo, Squamish, Sechelt, Comox, Songish (Coastal), and the Kootenay, Okanagan, Shuswap and Lilloet (Inland).

Forty-six different languages are spoken by the natives in Canada; this does not include sub-dialects or local variants within the same sub-dialect.

(To be continued)

"Drama of Life" and Father Renaud's "Monthly Letter" will be published, as before, on this page, from October on. Lack of space has forced us to omit these features in the current issue of the I.M.R.

140 Indians Attend School of Agriculture

(Jack Deakin — Edmonton Journal)

OLDS, Alta. — One hundred and forty treaty Indians from Alberta and the Northwest Territories took a nine-week course in agriculture and home economics at the school of agriculture here, attending college for the first time in their lives.

There were 90 male students and 50 girls, representing 12 agencies and more than five times that number of reserves from the province's southern boundary to the northern regions of Fort Norman and Yellowknife in the Territories.

The nine-week course followed closely on the heels of the Ottawa-sponsored winter-long farm short courses held on reserves throughout Alberta, and is part of the federal government's greatly accelerated program of education for Alberta Indians.

The Alberta government, through the use of its college buildings, its full staff of instructors, livestock, machinery, home economics rooms and other equipment, assisted the federal government in this project. The province also aided in the winter farm short courses, lending the senior government instructors from the department of Agriculture.

All costs entailed in the nine-week course here were paid by the federal government, directly responsible for the welfare of treaty Indians. Costs included board and room for the students, payment of salaries for the college's trained staff of instructors, utilities and transportation costs to bring the students to college and transport them back to their homes.

Officials of the federal Indian affairs department, however, expressed their full appreciation to the provincial government for making available the college buildings and the staff of instructors.

Purpose of the course is to provide training in agriculture for treaty Indians so that they may develop all available farm resources on their reserves and thus become more self-supporting. It is also hoped the Indian will take full advantage of the training of-

ferred so that he may become a more skilled farm worker and be gainfully employed by farmers seeking farm labor.

Courses in agriculture for the men and in home economics for the girls, were almost identical to courses offered young white farm students during the regular college term at the three provincial schools of agriculture.

Academic training, which the majority of the Indian students have already received at their Indian schools, was held to a minimum. Farming methods and home economics were stressed with the boys receiving a full course in field husbandry, animal husbandry, farm mechanics, farm management, horticulture, dairying, poultry, and some economics and co-operative effort.

Home economics classes for the girls included cooking, nutrition, sewing, laundering, home nursing, personal relations, home management and handicrafts.

In order to keep the classes at as high a standard as possible, both for the men and the girls, the full staff of instructors of the college's regular school term was retained.

Welfare Extended to Indian Children

The Ontario government has negotiated an agreement with the federal government extending child welfare services to Indians, Hon. Louis Cecile, welfare minister, announced June 26.

Mr. Cecile said the agreement clears the way for the Indian affairs branch of the department of citizenship and immigration to pay for maintenance of Indian children who are made wards of Children's Aid societies or placed in foster care by the Indian affairs branch under the supervision of Children's Aid societies.

The minister said the agreement also makes possible further arrangements to pay the societies for preventive child welfare measures on Indian reserves.

(Toronto Daily Star)

Kenora Pupil on Trans-Canada Radio Program

Kenora, Ont. — Early in June, Andrew Williams, 15, pupil at the Cecelia Jeffrey I.R.S. represented the Kenora District at the Ontario Public Speaking contest.

He went to Toronto where the contest was being held; his performance there was so excellent that he was chosen by Kate Aitken to appear on one of her national radio programs. His talk was on muskrat trapping.

St. Mary's Indian School Publishes Yearbook

Cardston, Alta. — The "Voice of St. Mary's" is the first issue of the Blood R.C. Residential Indian School year book at Cardston, Alta. The 72-page publication is very neatly presented and is chock-full of illustrations depicting the hundred and one activities of the well-known southern Alberta institution.

The yearbook is dedicated to veteran Fr. J. L. Levern, O.M.I., 60 years a missionary to the Blood Indians.

With a staff of 35, the school caters to the education of 300 pupils on Canada's largest reservation. The school is conducted by the Oblate Fathers, assisted by the Grey Nuns of Montreal.

An extensive dairy and cattle farm is operated in connection with the school. Trades and arts are taught as well as music. Sporting activities are much to the fore. This is the locale of the unique all-Indian pupil rodeo held each year in June.

The school is a large cluster of buildings grouped around a main administration and dormitory building, where nine classrooms are located temporarily.

Two gymnas and a splendid church complete the mission center.

A Cadet corps, reknowned through out western Canada, a 4-H club, an active parent-teacher association as well as a dramatic and musical club complete the roster of activities centred at St. Mary's R.C. Indian school at Cardston.

Appointments in B.C. Missions

OTTAWA — Early in August the following appointments were made in the B.C. Indian missions staff: Fr. Alex Morris, Principal of the Cariboo Indian school, at Williams Lake, B.C.; Fr. Paul Clarke, from Cranbrook to St. Mary's Mission; Fr. W. Bernardo, from Mission City to Sechelt; Fr. W. Scott, from Creekside to Cranbrook; Fr. J. Murray from Kamloops to Williams Lake; Fr. M. Coffin, to Creekside; Fr. J. Kane, to Kamloops.

At Shubenecadie, N.S.

Rev. Fr. P. J. Collins, long a missionary to the Indians of central British Columbia, is appointed principal of the Shubenecadie Indian residential school, in Nova Scotia; he is the first Oblate principal of this important institution.

LAKE STE-ANNE PILGRIMAGE

Lake Ste-Anne, Alta. — The annual pilgrimage in honour of Good Ste-Anne was held July 25-26, the first day being devoted specially to the Indians and Metis of central Alberta.

Fr. Georges-L. Roussel, O.M.I., organized the pilgrimage.

125 Take Part In School Rodeo

Cardston, Alta. — One hundred and twenty-five contestants took part in the annual St. Mary's Indian school stampede for Indian pupils. They came from the Peigan, Sarcee, Stoney and Blood reserves in southern Alberta.

Woodrow Goodstriker was chosen best all-round cowboy. Other winners were: Norbert Fox (calf-roping), Peter Bighead (bareback bronk riding), Woodrow Goodstriker (cow riding), Peter Bighead (scramble horse race), Norbert and George Fox (calf roping), Lawrence Pantherbone and Rosaline Day Chief (team roping).

The event, believed to be the only of its kind in North America, drew 1,500 visitors. Contestants were between the ages of 13 and 17, and had to be residential Indian school students.

To Stan Gibson, of St. Mary's R.C. residential school at Cardston, goes the credit for organizing this successful rodeo.

AIDS IN TEACHING CATECHISM

Saint Paul, Minn. — The Catechetical Guild Educational Society (260 Summit Ave., St. Paul 2, Minn., U.S.A.), offers low-cost Catholic reading and study books for use in Catechism classes. Coloring books, first books, illustrated "comic" style albums, graded project books, etc. are listed in the 1956 catalog.

Noteworthy addition is a set of four project books featuring large gummed and perforated stamps (66 stamps in the 4 set) for the Intermediate grades, at 25 cts a copy. The sets deal with the Commandments, the Sacraments, the Creed and the Mass. Size of the books is 7½ by 10½.

The Guild has achieved considerable fame in its religious educational publications.

INDIANS FEATURED ON TV PROGRAM

Montreal, P.Q. — On June 26 a half-hour TV program was shown on the CBC network featuring the "People of the Potlatch", a fascinating look at a lost art.

It dealt with the carving of a 60-foot ocean-going boat from a tree trunk by West Coast natives.

The program was a filmed record of a recent exhibition put on by the Vancouver art gallery. Commentator was CBC's Bill Reid whose mother is a Haida.

Less Infantile Mortality

The infant death rate (under one year) for Saskatchewan Indians was reported to be 164.5 per thousand. In 1954 it had dropped to 98.1 per thousand. Similar decreases are noted in other provinces. The death rate for non-Indians in Saskatchewan is 23.9.

Michel Band To Be Enfranchised

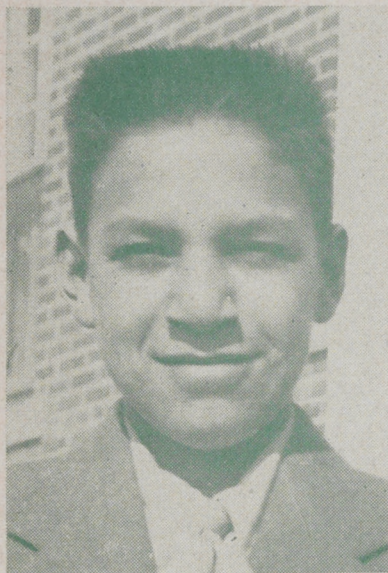
Edmonton, Alta. — The 115 member Michel Band, living on the 11,600-acre reserve near Edmonton will soon be given its full citizenship privileges and municipal status.

The Band is made up of descendants of Iroquois guides and hunters who settled near Edmonton during the last century.

A special three-man committee, consisting of L.L. Brown (Indian Affairs Branch, Ottawa), John Rodger (a band member) and Judge Buchanan, heard 35 witnesses during its sessions. It is expected that the reserve will be divided among band members according to a plan proposed by the band itself.

Former band members will then have full voting and property-holding rights.

Wins First Prize In National Poster Contest



Laurence Large, 8th Grade pupil at the Blue Quills Indian Residential School, (St. Paul, Alta.), has won the first prize of \$50.00 for residential schools in the National Nutrition Contest, sponsored by the Indian Affairs Branch and the National Health and Welfare Dept. last spring.

Father Gagné Spent 32 Years In Yukon

Whitehorse, Y.T. — June 2 — Father Philéas Gagné, O.M.I., aged 85, passed away in Whitehorse June 2, having served as a missionary for 32 years in the Yukon Territory.

Born near Quebec in 1871 he was ordained priest in Ottawa in 1896. He celebrated his diamond jubilee to the priesthood two days before his death.

He served at White Horse six years of his missionary life, then was appointed at Dawson in 1924 as chaplain of St. Mary's Hospital.

His Exc. Bishop Coudert sang the Requiem Mass June 5; twelve Yukon missionaries were in attendance.

R.I.P.

Unique Calendar

Fort-George, P.Q. — The Catholic Mission at Fort George, P.Q. (James Bay) publishes a unique calendar.

Printed in red and black, it begins with July 1956 and ends with June 1957. All writing in syllabic Cree. It features religious as well as wild life pictures.

DEATH OF FR. ETIENNE

On June 14, Father Paul Etienne, O.M.I., missionary to the Sioux Indians in Manitoba and Saskatchewan for many years, passed on to his heavenly reward.

The prayers of his former flock accompany him.

R.I.P.

THIRTY-FOUR SCHOLARSHIPS FOR OUTSTANDING STUDENTS

Ottawa, Ont.—Recently in the House of Commons, Hon. J. W. Pickersgill, Minister of Citizenship, announced that scholarships will be awarded in June 1957 to 24 outstanding Indian students, the plan becoming effective September of this year.

The policy of providing tuition grants to allow pupils to continue their education beyond the elementary school level will not be discontinued. The scholarships are intended to provide an added incentive for the students to proceed with professional, academic or vocational training.

No contribution will be required from the parents of students awarded scholarships.

The proposed scholarships are:

EIGHT Senior Matriculation Scholarships (\$750 to \$1,000):

to the top Senior Matric student, (one in each Region) provided the student's average is at least 60% and that the student continues with further education at an accredited University.

\$750 for the Arts course

\$1,000 for professions other than teaching and nursing.

EIGHT Teacher Training Scholarships (\$750):

to the top Junior or Senior Matric student, (one in each Region) who is accepted by a teacher training institution, (exclusive of Summer courses).

EIGHT Nursing Scholarships (\$500):

same as above, for a course leading to R.N. in an accredited Hospital.

EIGHT Vocational Training Scholarships (\$400 to \$750):

to the best High School student, Grade 10 or above, for commercial, technical or other vocational subject.

ONE Agricultural Scholarship (\$750):

to the top Senior Matric student (in Canada) who is accepted by a University for an agricultural course.

ONE Agricultural Scholarship (\$500):

(for the best high school student, (in Canada), Grade 10 or above, who is accepted by an agricultural school).

INDIANS TRAIN AT FAIRVIEW

Fairview, Alta. — During June 13 Loucheux Indians and 2 Eskimos from Aklavik aged 18 to 24 learned to handle trucks and bulldozers as training for federal government jobs in the far North.

The Fairview School of Agriculture was host to the trainees. The course was conducted under T. H. Taylor, Vocational Training instructor of the Northern Affairs Dept. Education Division.

During the summer months more natives from the N.W.T. were trained at Fairview.

NEW COUNCIL ELECTED AT CAUGHNAWAGA

Caughnawaga, P.Q. — On July 4 Mike Lefebvre was elected Mayor of Caughnawaga, getting 73 votes.

Other councillors elected were: John Lazare, J. L. Deer, Angus Marquis, T. Montour, Mattie Deer, Constant Albany, James Lazare, Bernard Beauvais, John Woodlands, and John Lazare.

Over half the town's 2500 eligible electors cast their votes, showing a great interest in public affairs on the Caughnawaga reserve. Advent of the St. Lawrence sea-way was claimed to be the chief election issue.

NEW BOOK

The Bold Heart the story of Father Lacombe. By Josephine Phelan. Macmillan Co. \$2.

This is one of Macmillan's new historical series for young people, "Great Stories of Canada," which is helping to bring history to life for young Canadians.

Most schoolchildren have heard the name of Father Lacombe, the pioneer prairie Roman Catholic missionary, but this story brings a spirited picture of his crowded life.

Incidentally it gives a good picture of the beginning of Alberta and Saskatchewan as it tells of the missionary priest's dealings with the Blackfeet and Cree Indians, Louis Riel, the men who built the first railroad, and the pioneer settlers.

The Bold Heart

"Arsous-Kitsi-Rarpi," or the man of good heart, was the Indian name for Rev. Albert Lacombe who went to the wilds as a young Oblate missionary and served the Indians and Metis of the great northwest for his lifetime — he died in 1916.

Recommended for all school libraries.

Eskimo Lay Brother

Yukon, Alaska — Brother Jacques, a Jesuit, who teaches mechanics at the Holy Cross mission school, at Yukon, Alaska Territory, is believed to be the only Eskimo lay brother in the world.

Indian Affairs Branch Moved To Edmonton

Regional offices for the Alberta Indian affairs branch have been transferred from Calgary to Edmonton recently.

R. F. Battle, regional supervisor, opened new offices in the Sun building at 10363 - 103 St. The staff of nine involved in the transfer includes E. A. Robertson, assistant regional supervisor, Miss Willa Broderick, social worker, with two construction supervisors and a clerical staff of four. The staff will be joined here by R. I. Eklund, first supervisor, whose headquarters have been in Edmonton for some time.

One of the main reasons for the transfer is to place the regional office closer to the centre of Indian population.

The Indian population of Alberta is approximately 16,700, which includes 5,700 in the southern part of the province. The remainder are in the Hobbema reserve, south of Edmonton, and at northern points. In addition, there are 4,500 in the Northwest Territories and 1,000 in northern B.C. and northwest Saskatchewan, under Mr. Battle's jurisdiction.

Mr. Battle said the southern agencies now are well established. Indian councils are beginning to shoulder their responsibilities by providing leadership. The Indians know how to farm and raise cattle, while there are ample band funds to promote these activities.

Of the 90 reserves in the Alberta region, all but 11 are in the northern section of the province. The areas of these range from a half-section to the 350,000-acre Blood reserve in southern Alberta, the largest in Canada.

"Perhaps the most important reason for the transfer is that in Edmonton we shall be closer to the provincial government offices, particularly the departments of agriculture, education, lands and forests and highways," said Mr. Battle. "The nature of our work means that we must keep in close touch with the provincial departments."

(Camsell Arrow)

Scow, Calder Join N.A. Indian Bro.

OTTAWA — Six B.C. Indians were named to the grand council of North American Indian Brotherhood at the annual convention which ended here this month.

They are Frank Calder, MLA for Atlin; Chief Bill Scow of Alert Bay; Councillor Albert Bobby Allison of Keremeos; Chief Thunderbird of Saanich; Chief Anthony August, Shuswap, and Wilson Little of Aousat.

President of the North American Indian Brotherhood is Andy Paull of North Vancouver.

Council members met Indian Affairs Minister Jack Pickersgill and presented resolutions to him.

(Native Voice)